

## Church Organs at Your Price.



### ENTIRELY NEW DESIGN No. 5.

#### FIVE OR SIX OCTAVE. SOLID OAK OR WALNUT.

A picture of beauty and chaste refinement unapproached heretofore by any manufacturer. Massive frame work, highly ornamented with expensive hand and machine work of the highest order. An organ that will prove an ornament in the most finely furnished parlor in the country.

**CASE.**—Made of the finest selected white oak or walnut, very heavy and massive, securely framed, doweled, paneled, screwed and glued together. Deep panels, handsome carvings of beautiful designs, elaborate turnings, mouldings and fret work in key slip, large French plate mirror in top, 13x13, large closed music pocket with hinged front and safely lamp stands, hand rubbed and polished.

**ACTION.**—In this case we can place actions B, C, D, E, F, G, or H, all of them pipe toned, sweet and melodious.

**SIZE AND WEIGHT.**—When set up for use this Organ, in 6 octaves, measures 81 inches high, 52 inches long and 24 inches deep. Net weight 325 lbs., gross weight (boxed) 450 lbs. When boxed for export the five octave organ occupies 54 cubic feet of space and the six octave 56 cubic feet.

EVERY ORGAN FULLY WARRANTED TEN YEARS.

ADDRESS

**National Baptist Publishing Board,**  
523 Second Avenue, North, Nashville, Tenn.

## Nuggets of Gold.

That is a good day in which you make some one happy. It is astonishing how little it takes to make one happy. Feel that the day is wasted in which you have not succeeded in this.—*Talmage.*

By seeking myself I lost myself, but in seeking Thee only I found both myself and thee.—*Thomas a Kempis.*

If your pleasures are such that they seriously prejudice your next day's duties; if your pleasures are such that the main business and interest of your life suffers in consequence, they are not pleasures, they are revelings.—*Thomas Arnold.*

Why should a Christian family provide a ballroom when building a house? Is not dancing generally recognized as an unwholesome and unchristian diversion? How many fathers, whether Christians or not, really wish their daughters to dance? Are not these ballrooms provided usually because demanded by the mother? And do mothers reflect seriously upon the tendencies and dangers of the modern dance? These questions have presented themselves to our mind. But we are uncertain as to the correct answer.—*Christian Advocate.*

I have heard of a man who thought he could live without sin if he were to dwell alone, so he took a pitcher of water and a store of bread and provided some wood and locked himself up in a solitary cell, saying: "Now I shall live in peace." But in a moment or two he chanced to kick the pitcher over, and he thereupon used an angry expression. Then he said, "I see it is possible to lose one's temper even when alone," and at once returned to live among men. Temptation is where man is.—*L. A. Banks.*

"The day of small things" is a phrase which has been much overloaded. While we are not to despise the day of small things, surely the prophet himself would join us in despising a man or a Church which, having passed that day, still tries to hide behind that motto. It is as when a full-grown man depends on his father for support. The contributions which many wealthy Churches and many wealthy Christians make to the work of God in the world are so paltry as to be absolutely despicable. No wonder that such Christians and such Churches often backslide. They have not far to go.—*Index.*

"No disputing about matters of taste," is a bit of wise advice handed down to us by the ancients. Yet much of our disputing is of just that kind. In the nature of the case such a dispute can never be settled. We shall not change our tastes to suit others. We could not if we wished. They are as essentially individual as is the color of our hair. It is true that in our sophisticated day the scripture which says, "Thou canst not make one hair white or black," can no longer be applied. It is also true that even tastes will yield to resolute treatment. But it must come from within, not from without.—*Exchange.*

The Bible is God's love letter to the world. The introduction is the sublime account of creation, showing something of the greatness and majesty of the Lover, then by personal incident and historical record and poetical message He tells what He loves and how He loves, closing with the wonderful description of the beautiful home and bountiful provision He has made for the bride He is gathering to Himself out of true believers from all the nations of the earth.—*A. E. Foote.*

The man of five talents by practice gained five more. So with the man of two talents. But the man of one talent, failing to improve it, was stripped of that. So he that hath, to him shall be given; and he that hath not improved, it shall be taken from him. He that knows and will not do then that he knows, will be taken from him.—*Western Recorder.*

Many things go to make up the happiness of our life. This is it blessedness—to have faith in God, to be truly, deeply, practically religious.—*Rufus Ellis.*

The world has small need of a religion which consists solely or chiefly of emotions and raptures. But the religion that follows Jesus Christ, alike when he goes up into the high mountain to pray and when he comes down into the dark valley to work; the religion that listens to him, alike when he tells us of the peace and joy of the Father's house and when he calls us to feed his lambs; the religion that is willing to suffer as well as to enjoy, to labor as well as to triumph; the religion that has a soul to worship God, and a heart to love man, and a hand to help in every good cause—is pure and undefiled.—*H. Van Dyke.*

Nature is but a name for an effect whose cause is God.—*Cowper.*

There never was a day that did not bring its own opportunity for doing good that never could have been done before and never can be again.—*William Burleigh.*

Do what is pleasing to Jesus Christ, and neglect nothing which pleases him.—*Lorenzo Scupoli.*

Would you judge of the lawfulness or unlawfulness of pleasure, take this rule: whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things—in short, whatever increases the strength and authority of your body over your mind, that thing is a sin to you, however innocent it may be in itself.—*Susannah Wesley.*

When we shall come home and enter into the possession of our Brother's fair kingdom, and when our heads shall find the weight of the eternal crown of glory, and when we shall look back to pains and suffering, then shall we see life and sorrow to be less than one step or stride from a prison to glory, and that our little inch of time-suffering is not worthy of our first night's welcome home to heaven.—*Samuel Rutherford.*

It comes to us, if it comes at all, through those years of learning and of waiting in which our human hearts are both humbled and exalted, both made empty and enriched. That knowledge is the knowledge in which all moral experiences sum up their wisdom of life; and it cannot be taught, for it is a revelation coming through the life of man, through all his affections, needs, trials, satisfactions—a knowledge of the heart which cannot be taken away. Thus the Bible sums up its revelations of the Father in one intensely human word—God is love.—*Newman Smyth.*

Thackeray expresses the feeling of discontent which is the bane of life in this way: "When I was a boy, I wanted some taffy; it was a shilling; I hadn't one. When I was a man, I had a shilling, but I didn't want any taffy."—*Exchange.*

If we know the inner life of many of the people we meet, we would be very gentle with them, and would excuse the things in them that seem strange or eccentric to us. They are carrying burdens of secret grief.—*J. R. Miller, D. D.*

"Peace is better than joy. Joy is an uneasy guest, and is always on tiptoe to depart. It tries and wears us out, and yet keeps us ever fearing that the next moment it will be gone. Peace is not so. It comes more quietly, it stays more contentedly; and it never exhausts our strength, nor gives one anxious, forecasting thought."—*Exchange.*

If ever there was a time when we needed to think of what we can have without money, it is now. We talk so much about money. We say we can do nothing without it. That is not so. We can be saints without money; we can have peace of conscience, peace with God, joy in God—we can have heaven without money.—*Margaret Bottome.*

When there is so much imperfect vision, we can hardly be sure that our own eyes are absolutely reliable. So we must learn to express our opinions humbly, and with due respect for those of others; above all, having charity. A voice that habitually "sharps" or "flats" will spoil a choir; so an intolerant spirit will ruin the harmony of a household.—*J. F. Willing.*

THE shame and sin of lying cannot be properly estimated. It may be said truly that every brave man shuns the shame of lying more than death. It may be said also that the man who lives by lying will never be scrupulous in making money by his reputation. God hates a lying tongue. It is impossible, therefore, for human beings to ever become used to it.

TRUE religion makes a man strong enough and clever enough to conceal his passions; to endure wrong for Christ's sake; to forgive injury, and to sacrifice his own interest, in order that other people may receive comfort and happiness. If a man has not sufficient religion to do these things, it may be necessary for him to return to the wilderness in search of a different kind.

MEN who give their lives for the sake of right principles have their judgment in this world, and their names go down in the dust like a glorious banner trodden in the mire, but they will rise again all glorious in the sight of nations. The man in defense of right, whether he is proscribed, banished, burned, starved, buried alive, smothered, drowned, or assassinated, has the fullest assurance that a spirit of self-sacrificing shall enter into a new and higher life.

GLOBE GAL SEVEN WIN Jan 25  
CALLS PRESIDENT HASTY.

Boston, Jan. 19.—The Brownsville incident was discussed by ex-Secretary of the Navy John D. Long at a dinner of prominent Republicans here to-day. Mr. Long was Secretary of the Navy both during President McKinley's administration and while President Roosevelt completed the term or his predecessor, and also in the early part of the present Administration.

"It is often asked," said Mr. Long, "what actuated the President to such an unlimited sweep which, without a hearing of the parties accused, inflicted severe punishment not only on those suspected of guilt though not proved guilty on trial, but also, if there were guilty ones, on innocent and guilty alike."

"It has occurred to me that the reason is perhaps to be found in the impulsive nature of the President, whose impulses, always toward the right, are not always directed with sufficient consideration. No President has been more emphatic of his assertion of the rights and political equality of the negro, for whose sake he has braved criticism and contumely. His righteous courtesy to Booker Washington in inviting him to the dinner table, and his, mistaken, I think, insistence in forcing Crum upon the City of amended 1,009L 8 618: TCharlesETA Charleston, are instances in point. They brought upon him an avalanche of unjust abuse which he met with unswerving fidelity to his convictions. "What more natural than that, when

occasion came, he should seize it to show that he is as quick to discipline the negro citizen as to defend him, and that he does not propose to make fish of one race and fowl of the other. It was an honest, if a hasty, impulse. Senator Spenser hits the nail on the head, but really knocks the bottom out of his own long and brilliant speech in defense of the President, when he says he wishes that the President's action had been a little more carefully considered. The instinctive feeling of the people, whatever may be the precise letter of the law or the constitutional limitation, is that no man shall be adjudged guilty without a hearing, and that innocent men shall not be punished for guilt of those for whom their only responsibility is that they are doing duty in this same organization. It is a mere play on words to say that a soldier's dismissal without honor, especially after long years of faithful and gallant service and without an opportunity to prove his innocence, is not a punishment—indeed one of the severest of punishments. The stain lasts for life.

"Everybody knows that had time been taken, had efficient means of detection been set at work, had advantage been taken of the leaks which are sure to open in a matter of which so many are claimed to have had knowledge, the truth could have been got at and the offenders found out. A military officer, too, from his very training, is the last man in the world to get down to detective work. He commands, he does not ferret.